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A TRIBUTE TO THE MEMORY OF REV. JAMES CALDWELL,

*Who was buried in the Mission Cemetery at
Canton, September 8th, 1868.*

Here have we laid him down in quiet sleep,
The last long sleep of Death. Far from the noise
And tumult of the city's crowded streets,
The ceaseless hum of busy, restless life;
Here in this peaceful spot, where no rude sound
Shall come to break his long repose, 'neath azure skies,
That bend so lovingly above, as pure,
And calm, and beautiful, as England's own;
Sweet till his slumbers be.

And not alone;
Already in this hallowed ground is laid
All that is left to Earth of loved ones gone.
The toll-horn veteran, whose years had reached
Threescore and ten, rests from his labours here;
And gentle, loving ones, too frail to tread
Earth's pathway; from this stranger land they turned,
And gladly, peacefully, went home to heaven;
And little ones that did but look on life,
And then were folded to the Saviour's breast—
All these are here.

And now we come to lay beside them one,
In the bright morn of manhood called away.
For him Life's conflicts all are ended now,
And early hath he won the victor's crown.
And suddenly, Death's angel came; no voice
Of warning had been given. He needed none.
For he who was so well prepared for Life,
For Death was also ready. "He is not,
For God hath taken him."

It seems but yesterday, since first we gave
The welcoming hand; yet we had learned
To know his worth, and as a brother love.
And as we marked his fervent love for souls,
And his untiring zeal, we could but feel
That in the years to come it would be his
With joy to gather many precious sheaves
From Life's great harvest field.

But now how changed!
The generous impulses, and lofty aims,
And aspirations long and fondly cherished,
Bright hopes of future years of usefulness—
All blighted by the withering touch of Death;
And chilled the faithful heart that lately burned
With love to God and love for fallen man;
And sealed the earnest lips, ere they had learned
To frame aright in accents new and strange
"Glad tidings of great joy," that he had come
To bring, from happier lands beyond the seas,
To China's darkened shores.

We may not ask *why* we are called to mourn
For one so young, so loved, so rich in all
The better qualities of mind and heart
That blend to make a noble Christian life.
We only know a loving Father's voice
Has called our brother to a heavenly home,
Bidding him come, and all unfinished leave
For other hands the work he longed to do.

Yet say not, "For what purpose was this waste—
This priceless sacrifice of precious life?"
God seeth not as man. And though
Our earthly vision, dim with blinding tears,
May fail to penetrate the cloud that veils
The deep designs of Him who ruleth all;

Still Faith can rise above the mists of doubt,
And though she reads not yet Life's mysteries,
Bows to his will, who doeth all things well;
And in the long hereafter we shall *know*
What here we trust, but cannot understand.

And ever, as we mourn, our thoughts will turn
To that far distant land where loving hearts
Wait for the tidings from their absent one;
And earnestly for them we breathe the prayer,
That he who knows the depth of every woe,
In that sad hour, when human sympathy
Is vain to give relief, will help them to look up—
Help them to see in the dark clouds above
The bow of Hope grow bright. Hope of a glad
Reunion in that better land, where never more
Shall these sad partings come, and God's own hand
Shall wipe away the mourner's tears.
Yet not for these the *saddest* tears that fall;
But oh! for pagan China's multitudes—
We mourn for those who, all unconscious of their loss,
Know not to mourn themselves. Ah, who shall come
To fill the vacant place, and in his stead
Tell them the story of the cross?

We know not.
But we *know* that 'tis the Master's work,
And though he call his faithful laborers home,
We *know* that in his own good time and way
The harvest shall be gathered.

And as we turn with aching hearts away,
And leave him in his dreamless slumber here,
God help us each to read aright the dark,
Mysterious lesson he would have us learn—
Help us to turn again, and labor on,
With loving hearts, and earnest trusting faith,
And quickened zeal; and whether ours shall be
To bear the heat and burden of the day,
Or, like our sainted brother, lay our armor down
In Life's bright morning; through whatever change
Of light and shade that falls across our way;
Still to the sacred trust that God has given
Let us be faithful!

CANTON, September 10th, 1868.

H.

NOTES OF A JOURNEY FROM TIENTSIN TO CHI-NAN FU

(THE CAPITAL OF THE PROVINCE OF
SHANTUNG),

*With some particulars relating to the rebellion,
and remarks thereupon. May, 1868.*

By REV. JONA. LEES.

(Concluded.)

3. Of course we ourselves saw not a little
of the sufferings of the people. In addition to
what has been already stated, I may say that
many dead bodies were seen floating down
the canal (it is said that during our absence
they passed Tientsin at the rate of 160 or 170
per day), while corpses were only too fre-
quent upon the roads. Headless or limbless,
not infrequently half eaten by dogs and ra-

vens, they were a sickening sight. The towns, usually so busy, were almost deserted. Even in large places, there were rarely more than a score or two of frightened men. Here and there one saw a woman, too old or too poor to flee. Everywhere, along the roads, were fugitives. But it was on our arrival at the Methodist out-station at Han-chia, within the district of Lau-ling, that we began fully to realize what was meant by the exode of a large population. It will be impossible for us ever to forget the aspect of that little village and neighbourhood, generally so quiet. The roads were swarming with old and young, riding and on foot, each carrying as much of his little property as he could conveniently save. We had arrived just in time to meet the rebels upon their return from Tung-ch'ong (May 10). But a few lines extracted from my hurried notes at the time may give the most vivid impression of the events of the next forty-eight hours.

Tuesday, May 12.—We arrived here late last night. Found all excitement. Only 10 miles away, the rebels were reported far away to the south—at least 200 li distant; and all was quiet. We now learn that their scouts are less than two miles away. There are thousands of people in flight. Carts full of women and children are coming in every minute. Many of these, too weary to travel further, passed the night here. The large court yard of Mr. Lin's house was filled with them. To add to their wretchedness, heavy rain fell during the night, making the roads all but impassable. As the night wore on, the alarm grew. Scouts sent out from the village reported the main body to be close at hand. Fires were seen upon the S. W.—Finding that Mr. Hodge had returned to Chu-chia-tsai (10 miles further south), we sent to urge his joining us before daylight, but the message was delayed, and unfortunately we could not wait his arrival. At 10 o'clock this morning it became plain that our Han-chia friends must also leave their homes. They seemed to regard our presence as a protection. It became therefore the more important that we should go elsewhere. We fixed on Tsang-shang, a hamlet 3 miles to the N. E. A second letter was left for Mr. Hodge, announcing our intention, if possible, of taking shelter within the walls of Lau-ling city. But we soon found ourselves in worse plight than before. Tsang-shang appeared to be surrounded. Rebel scouts were seen on every side. (It will be remembered that the insurgents changed their route from N. W. to E. or S. E. this very morning. We were thus unconsciously going towards them.) We could only stay a few minutes at Tsang-shang. Compelled by the state of the ground to keep to the ordinary roads, and hindered from travelling quickly by the crowds of fugitives, with whom we unavoidably got mixed up, our position was an irksome and somewhat dangerous one. At last, it came to our own turn to suffer. The incident is of sufficient personal interest to warrant its being

given in detail. Two rebel scouts had for some time been seen hanging about the rear of the party we were with, but still at some distance from us. At length, as I was riding a little in advance and upon the right of our cart, I was startled by hearing a man address me from the left. Turning my head, the rascal repeated his demand, "Give me that horse!" The speaker was a youngish man, less showily dressed than many of his companions, but with a fiendish daring and malignity in his countenance which proclaimed him capable of the worst excesses of which we had heard. He was plainly an adept in his profession. Mr. Innocent, being seated upon the cart, had seen him before he spoke, and was interested by the rapidity and coolness of his movements. On getting up to us, his first business was to put his sword—one of the heaviest native weapons I have seen—between his teeth; next, passing the bridle rein into his left hand, he so placed his spear in the same hand that it could be readily seized and used with the right. Then, grasping again the sword, he was ready to deal with me; while the spear was probably intended for my companion. I was of course startled by his sudden appearance, and the uplifted weapon was quite persuasive enough for an unarmed man but thinking that at any rate some information might be got out of him in payment for the pony, I replied, "Wait a moment; don't be in a hurry; let us talk a little." But our visitor seemed to think every instant's delay imperilled his success. "Give me the horse; he again said, "the one in the cart and the mule you can take, and go on; I do not want them"—fancying doubtless that he was thus being most liberal. Mr. Innocent now made a second vain attempt at conversation, and then turned half round in his cart, as though looking for something. The man changed colour, but apparently more from annoyance than fear, for he became more impudent and determined. Telling Mr. Innocent that there were a large number of them close by, he began to bawl lustily for help. At the same time he came nearer to me, and made as though he would strike, bringing his sword within a couple of feet of my head, with the words, "If you don't give it, I'll strike." We judged it best to comply without further parley. I tried however to save the saddle, telling him it could be of no use to him; but before I could get the second girth unfastened, he clutched the bridle, and was off at full speed to rejoin his comrades. We have been blamed for travelling without firearms, but I see no reason to regret our refusal to follow the advice urged upon us on this point before leaving Tientsin. There are times when resistance, however justifiable, becomes folly; as it may be remembered some of our brethren found at Chefoo a few years ago. A most serious consideration, which occurred to us at the time, made us glad we had not pistols. Had we had then the temptation to use them would probably have been too strong; and even though we had succeeded in shooting several of these scound

rels, we should almost certainly have not only lost our own lives, but involved many of the poor villagers. The sound of a shot would have drawn hundreds to the spot. Had I chosen to put my horse to his speed, I could probably have got away; but then my companion, Mr. Innocent, had no such chance—so that thought was dismissed at once. After all, life is worth more than property, and it were the sheerest Quixotism to throw it away uselessly.

But to return to our experiences on May 12th. We were still obliged to travel slowly, our hearts far more troubled by the suffering around us than by more personal considerations. Within 8 miles of Lau-ling city, we had to give up all hope of reaching it, and turned south. Rumours had reached us that Chu-chia, the out-station of the M. N. C. where Mr. Hodge was, had already been taken; but having now no settled plan, and feeling more than ever anxious to have tidings of our friend, we resolved to go there. Happily, the village was still safe; but most of the people had fled, and Mr. Hodge had gone to Han-chia (the place we left in the morning) to meet us. We began now to despair of meeting him, when to our relief a messenger from him arrived. He had reached Tsang-shang, did not know where to look for us, and had sent to Chu-chia at a venture. It was the work of a few minutes to write, promising to wait where we were until daylight, and urging him to join us. About midnight he came in, thoroughly exhausted, having had a perilous walk of fifteen miles. By a singular providence, the note left at Han-chia in the morning, telling him we were going to Lau-ling, could not be found when he reached there; and he was thus prevented from going to the city. His description of the afternoon he spent at Tsang-shang, while waiting our answer to his message, was most exciting. There seemed no chance of moving while daylight lasted, and at the time he left it was confidently expected that the rebels intended to make the place one of their rendezvous for the night. He was witness to several acts of fiendish cruelty. In one case, hearing a shot and going out to discover the cause, he met a poor man who was staggering up to the house to die. He was a carter, who had had charge of a number of women. The cart was drawn by two ponies and a bullock. A couple of rebels came up, and demanded the ponies. The man, without a word, began at once to unfasten them, and while doing so, was deliberately shot. A little later, another cart filled with women entered the village. Its occupants appeared mad with grief. The cart had been entered, its contents ransacked; and finally, a fine girl who was in the party seized and carried off upon the saddle of her captor. It is heartrending to think of such scenes being enacted over and over again, day by day, and year after year. During his walk, Mr. Hodge was in as much danger from the frightened peasantry as from the scouts. His guide was the same man who had delivered his note to us, and carried back our reply. This noble

fellow's intrepidity and devotion deserve a passing mention. He walked more than forty miles between noon and midnight, over wretched roads, and literally at the risk of his life, and yet seemed only to think it a privilege, and with quiet thankfulness ascribed their safety to the divine goodness. One likes to think of such a man as probably one of the future Christian pastors of Shantung. God grant that he may be bold and faithful in the great work of the ministry, and when success comes in that, still feel that all is of grace.

Wednesday, May 13th.—The mission premises at Chu-chia were filled, as at Han-chia, by refugees from other places. After a few sleepless hours, we left at daybreak, taking the only route which seemed certainly open, viz., that leading south. The journey to Chinan fu was full of painful interest. I necessarily omit many incidents. The gates of Teh-ping were closed; the walled suburbs were crowded with refugees. At a market town just beyond, called Li-ho-wu, we found ourselves again in a district through which the main body of rebels had passed ten days before. Many wounded men were seen, and we were constantly having applications made to us for surgical and medical help, which alas! we lacked both skill and time to give. One town, called Hsiue-ngan, we were urged not to pass through, as five hundred had been killed there, and the bodies having lain unburied in the hot sun, the people reasonably enough feared a pestilence. It lay in our route however, and besides we were wishful to see with our own eyes whatever might cast light upon these events. Long before reaching the town, the air bore unequivocal testimony to the truth of the story; but it proved that the last corpse had been buried the night before. It was in this neighbourhood, too, that we crossed the actual track of the insurgents, and were thus able to form some idea of their great number. We were travelling due south; their route had been from N. E. to S. W. The track was ten English miles in breadth, and the whole face of the country was literally covered with the marks of their horses' hoofs. I should say, too, that the marks, so far as I could see, were all in one direction—so that they could hardly be caused by repeated movements to and fro.

4. I have already hinted that there seems to be a lingering *respect for Christianity* in the breasts of some of these men. Some circumstances which occurred just before our visit to the district will prove this. At a small village not far from Chu-chia, our Methodist friends have a branch chapel,—the services being held in the house of a convert. At the time of the first alarm, a man named Meng was in charge here, apparently living with the family. In anticipation of an attack, a placard was prepared and nailed up in front of the house, stating that it was "the Gospel hall of the great English nation," and giving the names of the missionaries. The result was that though the place was visited both by the rebels and by the troops, and though the

houses all around were plundered, no harm was done here. Stranger still was the experience of Meng himself. He was seized by the insurgents, and carried off, along with his two sons. As usual, he was put to manual labour. But finding him incapable of bearing fatigue, the man who seized him began to question him closely, and on learning that he was a Christian teacher in the employ of foreign missionaries, not only did his captor release him, but he actually escorted him with a good deal of ceremony to his native village, expressing the greatest interest in his statements, and making careful enquiry as to the localities of the other chapels.

5. Some may wish to hear the latest intelligence we have received from the churches. So far as appears as yet, not a single convert connected with the Methodist mission has suffered bodily injury. Many have been robbed, and compelled to flee from their homes; but none have been killed. The Han-chia people, and especially the women, have been gathered into a place of safety; and we hear that the usual religious services are being kept up among them on the Lord's day and at other times. The other station, Chu-chia, has been visited twice by the insurgents since we were there, who however did no great damage on either occasion, contenting themselves with carrying off such animals as were at hand. But their pursuers, the troops, were not so forbearing. It is said that every house was looted by them. The mission house shared the general fate. Its doors were burst open, and a considerable amount of damage done; though it is believed that some valuable books and other things have probably been saved by the thoughtful care of those in charge, who removed them to a neighbouring "wei-tsze."

The two stations of the London Mission have fared variously. Tien-chia was visited by a hundred of the rebels, who passed a night there. The villagers had no notice of their coming, and were prudent enough to offer no resistance. They were ordered to gather their women into one house, where they would be safe from harm; and to give up every other building to the use of their visitors. They were also forced to supply all the wants of both men and horses; and on leaving next day, half a dozen of them were carried off to act as guides, &c. These men have since returned in safety. The converts at Niu-ch'wang-p'u have been less fortunate. Their fellow villagers appear to have given offence to the thieves in some way, and the consequence was the loss of many lives. Among others, a native Christian, whose blindness must have made escape difficult, was killed by a spear thrust; and another, who is in every sense the most promising as he is also the best educated man in the infant church there, was severely wounded and is hardly likely to recover. At both villages the services have necessarily been discontinued for a time, and the catechist in charge has come back to Tientsin.

6. A few remarks with reference to the provincial capital may be of interest, although that city having already been frequently visited, and that by those who were able to spend a longer time there than we could, we may be able to add nothing to what is already known.

We reached *Chi-nan fu* on the 15th of May, and remained there about 24 hours. The city is about five miles from the banks of the Yellow River. A small stream, navigable only by very small craft, runs up to the walls, communicating with the watercourses within, and fed by them. *Chi-nan* is not seen by the traveller who approaches it from the west until he is close upon it. Though not strictly speaking on low ground, being situated at the base of the mountains, it lies comparatively in a hollow. The hum of voices, borne upon the air, is the only sign that one is nearing a large city. There are three lines of defences—the first, an extensive rampart of mud, not now kept in repair; the second, a fine granite wall, rather low, which has been recently completed, and which encloses the suburbs; while the third, also of granite, but much loftier and more massive, is the city wall properly so called. This last enclosure is a mile and two-thirds in length by a mile in breadth. The streets are narrow, but for the most part well kept. All the principal ones are paved with heavy blocks of stone, underneath which run the watercourses mentioned above. The place owes much to its abundant supply of excellent water. Perennial springs can be dug anywhere. Almost every courtyard has its well, while a large portion of the northern half of the city is covered by the waters of a lake, at once a reservoir and a drain, which is kept in constant motion by the streams, while subaqueous springs help to keep it comparatively pure. Even the ditch beneath the city wall is a gently flowing current, and the abundant store of water thus furnished has unquestionably had a tendency to promote habits of cleanliness among the people. I saw less filth here than in any native city I have visited.

There are no manufactures of any importance in *Chi-nan*. The streets are crowded with small, but well stocked shops of every kind, and as there is usually a sort of verandah running in front of them, the apparent width of the main thoroughfares is considerably increased, and a pleasant shade is secured from the rays of the sun. We were struck by the number of girls and women everywhere. Local customs with respect to the sex must be far less stringent here than at Tientsin. The presence of foreigners created little excitement, and we were able to go about without that uncomfortable retinue of overcurious gazers, which is so great a nuisance in visiting fresh places.

Of the size of the population we cannot say much, having had little chance of forming an opinion; but the Roman Catholic Bishop estimated it at 100,000. This seemed to me

under the truth; but then we only saw the busier parts of the city. The only important suburb is that on the west. This is very densely populated, and has a considerable Mahomedan element. The lake is a favourite resort of pleasure seekers, and there are many boats upon it, nicely fitted up for their convenience. Hiring one, we went the round of a number of temples erected upon islands and upon the banks. One of these was originally built as a travelling palace for the Emperor Chien-lung, but is now used only by visitors of a less exalted rank, who while away here the sultry hours of a summer's day, drinking tea, gambling, or rod fishing. Others are temples. One of these is very picturesque. Raised some thirty stone steps, the piazza in front commands a splendid view. The lake below with its boats, reeds, and fishing parties, the mass of houses beyond with the massive wall peeping out in places, and in the background the mountains dotted with temples and trees breaking their wild grandeur, combined to form a picture which lives in one's memory. Of course the lake is considered imperial property. It is, however, for the most part rented out to private individuals, broad paths being left for public use. The tenants occupy their lots in various ways. Immense quantities of reeds are grown, and fishing is carried on to a large extent. Any one is allowed to fish in the public portions. At certain seasons the fish are preserved, all—private proprietors included—being forbidden to take them. As might be expected, the market of Chi-nan is well supplied, both as to variety and quantity. We must have seen more than 40 kinds of fish exposed for sale, many being brought from the Yellow River. Pork and fowls were of course plentiful; while frogs, neatly trussed and skinned, hardly to be recognised as the repulsive denizens of the marsh, with other equally Chinese delicacies, vied with tempting fruits and vegetables and flowers of various hues, in satisfying at once the epicurean and æsthetic tastes of the inhabitants.

In spite of the presence of so much water, the city is said to be remarkably healthy, and epidemics are rare.

The Romanists have had a mission in Chi-nan for more than two hundred years, and are now once more in possession of property which they acquired before their expulsion. We visited the Bishop and his companions (of whom we saw three), and received a warm welcome. It was specially interesting to us to find them complaining of just the same trials and difficulties in the prosecution of their work which trouble their Protestant brethren. Among other matters, school work was discussed. They unanimously pronounced it a failure, and that in spite of the fact that they devote a large share of time and care to this department of labour. Had our time permitted, they would have taken us to see their orphanages, which are in various parts of the city, and contain two hundred children. We were forced to be content with a hasty inspec-

tion of one, a school for girls, who, as the Bishop expressed it, 歸上帝了. There were about 20 girls of various ages under the charge of native women—one knows not whether to call them nurses or teachers. One was blind; all were orphans, but seemed happy enough, and well cared for—at least so far as food goes. Close by the school was the chapel—a large narrow room, made by taking down a number of partition walls in an old house. It has the usual accessories around and upon the altar, pictures and crucifixes upon the walls, and simple mats for the worshippers to kneel upon; no seats. A little further off we found the new stone church, which has already been three years in building, and may probably take two more, being far from finished. Though very small (it will hardly hold more than two hundred), it will be a most expensive building. The works are hardly advanced enough to enable one to form much idea of its ultimate appearance. The style appears to be intended for Gothic, the edifice consisting of nave and aisles. Latin inscriptions are cut over the entrance door and elsewhere, one of which declares the building consecrated "to the blessed and immaculate Mary, the mother of God." There are few Romanists in the city itself, but the fathers spoke of having a hundred and fifty preaching places in other parts of the province—most of them, however, being very small.

7. It only remains for me now to add a few remarks upon the Yellow River in its course from Chi-nan fu to the sea. It is now thirteen years or thereabout since this great and troublesome stream left its old bed south of the Tai San, and flowed northward into what history speaks of as its older destination, the Gulf of Pechili. In its course through Shantung it has adopted the bed of the Taching or Yen ho. It was unavoidable that a large amount of destruction and suffering should follow the sudden invasion of so vast a body of water. The embankments which formerly sufficed to protect the plains from the river will not avail now, and the large works necessary could not be accomplished without great labour and expense, even if the government were sufficiently energetic to undertake them. Accordingly, little has been done. The southern shore would seem to be higher, and therefore less liable to inundation. But the land upon the north is lower a few miles from the river than it is upon the banks, and hence the fearful deluge of last year, when the stream, bursting forth at a place called Luo-k'en (which may be called the port of Chi-nan), speedily spread over some four hundred square miles of country, sweeping away in its fearful rush whole villages, and reducing tens of thousands of industrious peasantry to destitution. This district is included in that now visited by the insurgents; and has thus in successive years been desolated by flood and war. We passed over a portion of it, and saw abundant evidence of the

past in the water line high upon the trunks of trees; the boggy ground, from which the water had but recently subsided; the sparse and stunted crops; and, above all, in the ruined villages. Though many have been rebuilt—the mud brick cottages of the northern peasantry are soon restored—not a few remained as the waters had left them, perhaps because their former owners had perished.

Travelling down the stream, we found it rapid—deep here, but shallow there—and of difficult navigation, from the numerous shoals, especially as we neared the mouth. The port is a village named Tie-men-kwan which is some 450 li from Chi-nan and 120 li from the open sea. Formerly the place was only 40 li inland, the difference between that and its present distance representing the distance already made by the river to the coast. In the neighbourhood of Tie-men-kwan, the river begins to spread itself. Even now (May), in many places, it presented the appearance of a vast lake, while in the rainy season it covers an immense area. Yet, strangely enough, the villagers rebuild their houses year by year upon the old spots; and stranger still, with their crops destroyed and their very land itself in many cases utterly lost by having become a part of the river bed, they are yet compelled by the officials to pay their olden taxes on produce, just as if their barns were filled with grain. So much for Chinese justice!

There are one or two minor mouths, which the stream appears to open and close somewhat capriciously. One turning east was closed last year; another, which bends north-west, was opened then. It was by this that we reached the sea. Being detained in it by contrary winds, we had time to make a longer acquaintance than was pleasant with the river delta. Repeatedly—while at high water land was invisible, and there were 7 or 8 feet of water near the boat—on the tide going out, we found ourselves upon a vast mud flat, with no sea in sight. Junks drawing more than six feet of water, we were told, never cross the bar. Goods coming up the river are transhipped into lighters, which convey them to Tie-men-kwan, where they are again transferred to barges for conveyance into the interior. There are not many cities on the banks of the Yellow River between Chi-nan and the sea. Chi-yang 濟陽 on the north bank is 70 li from the capital. 70 li further east again, but on the opposite shore, is 齊東 Chi-tung. These are both hien cities, of no great importance. Thence to Pu-tai 蒲臺, also on the south bank, is 230 li; while from this again to Li-chin 利津 on the north bank is perhaps 50 li. The only one of these cities we were able to visit was Pu-tai. From repute, it is probably the most important of the four; but the population does not seem to be great, nor is there much trade. Between the cities, the

villages are few. There would appear to be little temptation here to foreign traders. Except as the highway to Chi-nan, the Yellow River would be of comparatively little service to foreign commerce, while to reach the provincial capital would be a task of some difficulty, impracticable probably to ordinary vessels. Steamers at once of great power and great carrying capacity, but drawing very little water (like those on some American rivers), might meet the circumstances. With such vessels, should the channel west of Chi-nan present no further obstacle, it might even be possible to reach Honan. It is said that an expedition to explore this great river is now in contemplation. If so, we may soon have more light than we possess at present upon these questions.

Though unwilling further to extend these notes, already too lengthy, I cannot close them without an expression of devout thankfulness to the gracious Power who preserved and guided our little party through many perils. It would be too long a story to tell how again and again, when our plans were thwarted or overruled, we were by and by compelled gratefully to say, "That was God's hand;" or to narrate numerous incidents which will not soon be forgotten by ourselves.

Let it suffice to remark that we look back upon the journey with as much wonder as gratitude. Our faith and patience were alike tried by the violence of man and by that of the elements, by weakness and disease, and by the failure of our pecuniary resources, and consequent privation; but through all God was with us, and by His mercy we were restored to our friends in Tientsin before their anxiety on our behalf had reached its height. The excitement and exposure were followed naturally by some days of weakness; and in the case of one of us by serious illness, but happily this was not of long duration.

Our earnest hope and prayer is that He who so ordered it that we should see and to a certain extent share the sufferings of these poor people, but who was at the same time our shield and helper, will also deliver them, and especially our native churches; and will so use and control existing and impending political troubles as that a wide and effectual door may speedily be opened for the diffusion of His Gospel. Nothing but the spread of Christianity can save China. God grant that its final triumph may be near at hand!

LONDON MISSION, TIENTSIN.

HISTORY OF THE SOUTHERN SUNG DYNASTY.

A TRANSLATION.

(Continued.)

The Emperor Kao-tsung sent by Li Zah-hyü **李若虛** to command Iah-fi **岳飛** to desist from further aggressive movements, and lead back his forces. Iah-fi at once assigned his generals to the several cities of the western capital, with orders to examine into the state of affairs, and report; while he in person led his main forces directly back. He secretly sent a dispatch to the Emperor, to say that if he (the Emperor) really wished to re-occupy and hold the territory lately conquered by the Mongols, it would be necessary to render the government itself more virtuous, and in that way set the hearts of the people at rest. Hereafter it would not seem to be becoming in him to remain in his palace (seeking ease and pleasure); but it seemed fitting that he should go forth, and remind the people that he did not forget to protect them; that reinforcements should be sent to Liu-gyi in the east, and to Koh-'ao in the west. Iah-fi in the mean time sent Li-zeh **李質** and Nyiu-kao **牛皇**, who overcame the Mongols at the western capital. But Dzing-kwe **秦檜** (who was at the head of the government) was intent on peace (as is now generally conceded, hoping in that way to get clear of the rivalry of Iah-fi, whose growing popularity on account of his military ability was daily increasing.) He induced the Emperor to send Li Zah-hyü to inform Iah-fi that it was his (the Emperor's) will that the soldiers should be recalled.

Iah-fi sent a dispatch to the Emperor to inform him that the prowess of the Mongols was destroyed; while his own forces were full of spirits, and—being veterans—were a terror to their enemies;—in short that the soldiers were ready to do whatever they were commanded: that the opportunity ought not to be thrown away, as it was not probable that, if the present propitious time were lost, an expedition against the common enemy could be undertaken under so very favorable circumstances. The Emperor (influenced by Dzing-kwe) would not accede to his request.

The next month, the Mongols advanced and took the city of Kyin-tseo **經州**. The officer Dzien-dzin **田晟**, with the forces under his command, advanced and

drove them [the Mongols] from the place. Iah-fi then re-occupied all the cities of Ho-naen.

Haen S-tsong **韓世忠** sent Wansen **王勝** and his division of the army to Hai-tseo **海州** (in the province of Keang-nan), and retook it. The old men of the place took their silver and silks, and offered them as a present to the victorious soldiers; but they nobly refused all gifts. S-tsong in all his expeditions had his soldiers under most thorough discipline, and effectually prevented them from carrying a straw or a stick that belonged to others. The people of the places they passed had no dread of them; but bearing their implements of industry, they would simply stand by the wayside, and look at the soldiers as they passed.

Wang-teh **王德** retook Soh-tseo **宿州** in the An-hwe **安徽** province, lately taken by the Mongols, and advanced to a place called Boh **亳** (in the same province). Li-gyiong **酈瑋** and Wu-loh **烏祿**, who were in command of the Mongol forces at Boh, on hearing that Wang-teh had arrived, said that he (Wang-teh) was invincible, and immediately evacuated the place. Wang-teh occupied the city, and at once sent to Tsang-tsin **張俊**, saying that since the prowess of his army was so great, he would respectfully request that he be allowed to advance and capture the neighboring cities in possession of the Mongols. The officer of superior rank refused permission, and commanded the division to be led back to Ze-ts'en **壽春** in the province of An-hwe. Dzao-tin **趙鼎** (an officer in or near the capital), becoming officious as it regarded war and peace, brought himself under the displeasure of Dzing-kwe (the chief minister of state), who sent him to Dzao-tseo **潮州** foo (in the Canton province), where he would be out of the way.

About this time, Iah-fi again overcame Eh-dzeh at Ien **鄆** (in the province of Ho-nan **河南**.) Previous to this engagement, Iah-fi ordered the main division of his army to remain at In-tsang **穎昌**, and commanded at the same time that some of his generals should advance and attack the forces of Eh-dzeh. He himself, with some

light armed troops, was stopping at Ien. Eh-dzeh (being apprized of this) united the forces of Long-ho da wang 龍虎大王, Kae-tien da wang 蓋天大王 and En-zang 韓常, and advanced on Ien.

Iah-fi sent his son Iah-yüin 岳雲 to bring up the cavalry, who made a successful attack on Eh-dzeh's line of battle, and forced it to give way. Yüin had several tens of encounters with the Mongols, and filled the forest with their dead. At this juncture, Eh-dzeh brought up his cavalry, fifteen thousand strong. (These cavalry were clothed in coat of mail, and the horses were fastened together, two and two). Iah-fi commanded his infantry to arm themselves with their short swords, and advance upon the Mongol lines; and not look up, but cut away at the horses' legs. Since the horses were fastened together with iron chains, if one horse was disabled, at least another could not move. The army of Iah-fi attacked vigorously, and broke Eh-dzeh's line of battle. The latter, in great grief, said, "From the time of my debarking (on China's shores), I have depended with confidence on my cavalry in armor for victory, and now that they have been beaten I am filled with the deepest hatred towards Iah-fi." He again collected an army of one hundred and twenty thousand men, and encamped near Lin-in 臨穎 (a city of the third rank in Dzen-tseo foo, in the province of Ho-nan.) Yiang Tsae-hyien 楊再興 (by order of Iah-fi), taking two hundred men, attacked and destroyed two thousand of the Mongols; but he was himself killed, and his body burned. Two pint measures full of spear-heads were taken from the ashes of his body.

Tsiang-hyien 張憲 (son-in-law of Iah-fi) afterwards came up, and attacked the Mongols, when Eh-dzeh took to flight by night. Tsiang-hyien pursued him fifteen li, and China again was in the ascendancy. Eh-dzeh made another effort against Iah-fi, who sent Wang-kwe 王貴 and his own son, Jah-yüin, who completely repulsed and overcame him. Again he (Iah-fi) sent Liang-hien 梁興 to cross [the Wang-ho], and collect soldiers from within the mountainous region of Tai-ang 太行 (in the province of Ho-naen), and with the picked men from both sides of the river, defeated the Mongols at Wun-kyüoh 坦曲 (a city of the third rank in the province of

Saen-se 沁水), and again at Swen-se in the same province. He also retook Wai-we tseo 懷衛州. He also broke up the highway through the Tai-ang mountains, and inspired the Mongol ranks with great fear. Iah-fi in person led his own division against Eh-dzeh at Tsü-sien tseo 朱仙州 (province of Ho-nan), and repulsed him. Eh-dzeh fell back to Bien 汴, and Iah-fi sent men and repaired the imperial graves.

(To be Continued.)

ON THE SALE OF BOOKS AND TRACTS TO THE CHINESE;

Being the substance of a paper read before the Ningpo Missionary Conference, January, 1865.

BY REV. A. E. MOULE.

I propose to divide my remarks into three parts; speaking

First, on the arguments in favour of the sale of books in preference to gratuitous distribution;

Secondly, on the arguments against such sales; and

Thirdly, on the success or otherwise which has attended such efforts.

Taking an abstract view of the question, it is I should imagine probable, from what we know of the Chinese money-loving character, that they will prize and more carefully preserve what has wrung some cash out of their unwilling purse, than what has cost them nothing except the trouble of stretching out their hand to receive.

Not that they are altogether destitute of our western ideas; not but that some of them at least would not rather lose anything than a present received from foreign hands; but speaking of the people amongst whom we labour as a mass, there is far more probability of books being valued and at least preserved from injury if they are bought than if they are given away.

The Chinese reverence for written or printed characters is not sufficient guarantee in such a case. Whatever may be the strength of their feeling with regard to their own books, Christian books have been burnt in the North, and pages of Christian books have been used to wrap up groceries in the South. Now, unless under the pressure of persecution or imperial prohibition, the sale of books would prevent such usage on the part of the purchasers, at all events.

Another and an obvious argument in favour of attempting the sale of Bibles and Testaments at a nominal price, is that such sales increase the capabilities of Bible Societies for offering such invaluable books at such trifling prices. If it were not for the sales effected by the agents of the British and Foreign Bible Society in Italy and Spain, in France and Germany, as well as in the United Kingdom, her resources for gratuitous distribution where such is advisable, and her ability to sell God's word for sums which the poorest can afford, would be considerably lessened and crippled. The edition of one million New Testaments prepared some time ago for China, if sold at half price, would have produced forty million cash or some 40,000 dollars; no mean contribution towards further efforts for the good of this vast Empire.

I confess to have read with deep pain and intense disappointment the closing sentence in Williams' review of the efforts made by Gutzlaff and others to scatter along the seaboard of China the word of eternal life—"We can hope," he says, "that all the books have not been lost, or contemptuously destroyed, though perhaps most of them have been like seed sown by the wayside."

Now if this be true, and if in any degree the sale of God's word would scare away the birds of prey; if it would secure for the priceless treasure a greater measure of respect, and lead more readers to read it, and more thinkers to ponder its wondrous words; then let the effort be made promptly and hopefully, and in the name of the LORD.

I know of but one further argument in favour of the sale of books here in China, and that is an argument drawn from personal observation; and I am aware that the observation of others may have been of such a nature as quite to neutralize the force of this argument. In the districts round Nying-po I have been several times asked to sell books and tracts. One man in the city of Z-k'yi wished to buy a complete Bible; a countryman in a large village took his string of cash out of his bag, and wished to pay for a tract; and I could not but think that such actions seemed to say that the effort *should* now be made to sell Gospels, Testaments and Bibles, if not tracts, at a nominal price.

II. Now with reference to the arguments against such sales; some few may be inclined to take a general view, and apply to the subject our LORD's words, "Freely ye have received, freely give." But this is hardly an apposite quotation, for most of us have bought our Bibles. Pardon of sin, and and life eternal though the blood of the

Lamb, we have received, and that without money and without price; and far and wide would we proclaim God's free mercy: nor when our sermon is over will we cringe and kneel like the droaning Buddhist priest for cash or a bowl of rice, but go to the next towns and preach the Gospel to every creature. But does such a determination necessarily forbid us to sell copies of the Bible to those who wish to buy?

There are however some objections which in this particular field of our labour may appear to some of more weight. **分善書** is in Chinese eyes a meritorious act, ranking with repairing roads and building bridges or resting houses. "Here come the people who distribute good books" is the cry with which we are often greeted in the towns and villages; and if we were habitually to sell good books, it might perhaps detract somewhat from our good name. Indeed, the supposition that we sell books has been so often and so indignantly (almost) repelled by preachers, both foreign and native; repelled, however unnecessarily, as an insinuation that we are making gain of the people; that we should probably feel much hesitation in asking a price where before we had refused one.

The native Christians, so far as I have had opportunity to ascertain their feelings, would look upon such an effort as the sale of books as premature. But whether such an opinion is found upon a knowledge of Chinese character, or upon the more moveable foundation of the price of rice and the number of cash for a dollar, I am unable to determine. Their idea seemed however to be that to preach gratis, and then sell books, would leave an erroneous impression on the minds of the people, and turn our work of love into a trade. They think that the number of converts is too small, and the knowledge of Christianity not sufficiently wide-spread, to prevent misconception.

III. And now to turn from argument to experiment, we shall find I think that obstacles and objections vanish and are disregarded in a very remarkable manner. Whether the arguments in favour of this plan be sound or not, whether the objections be serious or no, certain it is that the sale of books has met with remarkable success.

Look first at India. I find in the Report of the Conference on Missions held in Liverpool but one paragraph on this subject; and yet that one paragraph speaks most decisively as to the success of the sale of books. The Rev. G. Candy, who laboured in Bombay for some years, stated that some 8 years ago the Bombay Mission Tract Committee decided to

commence the sale of books, in place of the gratuitous circulation as heretofore.

This decision was not arrived at without strong expressions of fear and disapprobation from some, and equally strong expressions of hope from others. The result was that in four or five years' time the circulation was increased five fold. In the Madras Presidency it is the same. A college friend of mine engaged in the North Tinevelly Itineracy wrote to me last July (1864), and in giving me some account of his work he says, "We do not now give books gratuitously; we sell everything. The system is succeeding admirably. The first year only 20 copies were sold, the second 200, the third 3,000, the fourth 6,000, and this year we have sold already (July) nearly 8,000 copies. We sell a single Gospel at the third of a penny, which of course is worth more here, seeing that labour is only 8 or 10 shillings a month. During the last three weeks we have sold 2,000 books and tracts at about \$18." And lest any who have read of the remarkable revival in those districts some few years ago should suppose that the people who so readily buy are Christian people, my friend remarks, "They listen well to our message, and are very friendly; they admit that Christianity is true and good; but they are not prepared to give up their sins and folly." We could not wish for a better description of the heathen in many parts of our field of labour; and if the people be so similar in their dispositions, might not a similar effort here meet with like success? If there be any difference, the advantage would, I should fancy, lie on our side; for the Chinese, making every allowance for exaggeration and misconception on the subject, are surely a literary, book loving people, ranking higher, most decidedly, as such than the tribes of India.

Some experiments have been made in China, and with encouraging success. Mr. Wylie has lately (January, 1865) made a tour to Hankow and back; and he carried to Shanghai \$200 as the proceeds of his sale of books. And further north another agent of the British and Foreign Bible Society sold, I believe, \$40 worth during a tour. I must say that these results seem to me not a little surprising. I could have imagined that sales would have kept pace with judicious distribution, or that judicious sales and judicious distribution might have gone very well hand in hand; but that by sales, and no gratuitous distribution, the circulation of Christian books should have increased so many fold would be difficult to believe, were it not for good and trustworthy testimony.

Whether it arise from a sort of self respect or pride in the human heart; a wish to give

proof that we are not beggars, and can afford to pay if we wish to possess, or whether there be any other more obvious or more intricate cause at work, I cannot pretend to determine.

But certainly if such be the results of this experiment in some parts of the harvest field, it behooves us to seek God's guidance in the matter. Let us do nothing which may hinder the course of His glorious Gospel; let us leave nothing untried which may promote it.

LAO-TZU. 老子

A Study in Chinese Philosophy.

CHAPTER IV.

General view of Lao-tzu's Teachings.

Before proceeding to examine in detail the doctrines of the *Tao-tê-ching*, I shall briefly indicate their general nature; and by way of preface to my own remarks, I now present to the reader the statements of two critics of different countries, and of rather widely separated dates. One of these, *Chu-hsi* 朱熹, a Chinese philosopher who lived in the 12th century, says:—"Lao-tzu's scheme of philosophy consists in modesty, self-emptiness, the saving of one's powers, and the refusal in all circumstances to agitate the bodily humours and spirits. Lao-tzu's learning consists, generally speaking, in being void of desires, quiet, and free from exertion—in being self-empty, retiring, and self-controlling (lit., self-keeping) in actual life. Accordingly, what his words are ever inculcating is to have in outward deportment a gentle tenderness and modesty, and to be at the core void of all selfishness, and un hurtful to all things in the world." The other critic, a French philosopher still living, says:—"La conception de *Lao-tsen* est un Rationalisme panthéistique absolu dans lequel le monde sensible est considéré comme la cause de toutes les imperfections et de toutes les misères, et la personnalité humaine comme un mode inférieur et passager du grand Être, de la grande Unité, qui est l'origine et la fin de tous les Êtres. Elle a, comme nous l'avons déjà dit ailleurs une grande analogie avec le système de l'Identité absolue de Schelling. Il ya cette différence, cependant, que la conception du premier n'est en quelque sorte qu'à l'état rudimentaire, comme la civilisation de son époque, tandis que le système du dernier embrassé tous les pro-

grès que la pensee philosophique a faits pendant plus de deux mille ans d'incessants et souvent d'infructueux labours." ² I am unable to coincide perfectly with the opinions of the above critics, especially with those of the latter; and I shall probably refer to them again. There is at least one respect in which the writings of Lao-tzŭ resemble those of Schelling—that is, in being frequently quite unintelligible to all ordinary mortals.

Pauthier, however, seems to have observed what the Chinese critic apparently failed to notice—namely, that all Lao-tzŭ's teachings are the elucidation and development of his idea of the relations between something which he names *Tao* and the Universe. In taking a general view of Lao-tzŭ's philosophy, this is the first observation I have to make:—It is a system which refers all things to *Tao*, as the ultimate ideal unity of the universe. The sum of the *Tao-tê-ching* may be said to be that *Tao* originated all things, is the everlasting model or rule for all things, and that into it all things are finally absorbed. It behoves us then, at the outset, to endeavour to ascertain what that is which Lao-tzŭ designates by this name, and to find some sort of an equivalent for it in our own language, if possible.

Now the character *Tao* 道 is used in several very different senses in the *Tao-tê-ching*. (1) It is used in the sense of the way or means of doing a thing. ³ (2) In some passages it means to speak of or describe. ⁴ (3) It is used in the sense of the course—literal and metaphorical—characteristic of and pursued by Heaven, Earth, the perfect man, &c. ⁵ This usage of the word is common to Lao-tzŭ with the Confucianists and all other Chinese writers. In some places also it seems to be used in the sense of good principles—truth—as in Confucianist writings. (See Ch. 46.) (4) There is the transcendental use of the word, perhaps originated by Lao-tzŭ, ⁶ but at least chiefly transmitted through him. It is with *Tao* used in this last sense alone that we have to deal at present, and I shall accordingly now give a sketch of Lao-tzŭ's own account of the *Tao* which has given a name to his philosophy.

Tao, then, is something which existed before heaven and earth were, before Deity was, and which is, indeed, eternal. ⁷ It has not any name really, ⁸ and it never had a

name; but Lao-tzŭ feels himself obliged to devise an epithet for it, and he adopts the word *Tao*. This word, however, is not to be taken in any of its ordinary significations, ⁹ but is used in a peculiar sense, to denote that which would otherwise be nameless. This *Tao* cannot be apprehended by any of the bodily senses ¹—it is profound, mysterious, and extremely subtle. ² Represented as existing eternally, it is in its nature calm, void, solitary, and unchanging; ³ but represented as in operation, it revolves through the universe of being, acting everywhere, but acting "mysteriously, spontaneously, and without effort." ⁴ It contains matter, and an inherent power of production; and though itself formless, it yet comprehends all possible forms. ⁵ It is the ultimate cause of the universe, and it is the model or rule for all creatures, but chiefly for man. ⁶ It represents also that ideal state of perfection in which all things acted harmoniously and spontaneously, and when good and evil were unknown; and the return to which constitutes the *summum bonum* of existence. ⁷ Lao-tzŭ speaks of the *Tao* under various metaphors—it is the spirit of the void ⁸ (lit., spirit of the valley)—a hollow utensil ⁹—a river or ocean ¹—a parent ²—a ruler. ³ We will have more to say of this *Tao* shortly; but the above will perhaps suffice for the present to give an idea of what meaning Lao-tzŭ attached to the word, or rather, it should be said, the meanings; for he does not seem to have had in his mind a very clear conception of what *Tao* actually was.

The next thing we have to do is to endeavour to find a word which will translate *Tao* in this, its transcendental use—a matter of no easy accomplishment. Pauthier, as has been seen, renders it by "*Grande voie du monde*," by "*Raison suprême universelle*;" he also sometimes speaks of it simply as "*Raison*" ⁴ or "*Logos*." Remusat ⁵ also renders it by "*Logos*" or "*Raison*;" and it is by the term "*Reason*" or "*Logos*" that English writers translate the character *Tao*

⁹ Ch. 1.

¹ Chs. 14, 35.

² Ch. 1, &c.

³ Ch. 25.

⁴ Chs. 25, 37.

⁵ Chs. 14, 21.

⁶ Chs. 1, 51.

⁷ See chs. 18, 38.

⁸ Ch. 6. The character 谷 is, however, also rendered otherwise in this passage. See Yi-yuan's edition and that in the 十子全書.

⁹ Ch. 4.

¹ Ch. 32. ² Chs. 25, 52. ³ Ch. 51. The *Tao* is also, however, said not to rule over the world. See ch. 34.

⁴ Chine Moderne, p. 351.

⁵ Melanges Posthumes, p. 167, and in the Melanges Asiatiques. See also Julien's Introduction, p. XII.

² Chine Moderne, p. 351.

³ Ch. 59.

⁴ Ch. 1. This passage is, however, also rendered according to the metaphor of a road. See Wuch'eng's note.

⁵ Chs. 47, 49, 73, 77.

⁶ See ch. 25.

⁷ Chs. 28, 26.

⁸ Ch. 41.

when it refers to the peculiar doctrines of Lao-tzū and his real or pretended followers. Julien, however, dissents from this interpretation, and rightly I think. After giving an account of *Tao* as taught by the Taoists themselves, he says:—"Il paraît donc impossible de le (i.e., *Tao*) prendre pour la raison primordiale, pour l'intelligence sublime qui a créé et qui régit le monde."⁶ It is with great hesitation and reluctance, however, that I find myself unable to adopt Julien's own translation—"Voie," or Way. I quite agree with him as to the reason for not adopting the term Reason—namely, that *Tao* as represented by Lao-tzū is devoid of thought, judgment, and intelligence (as to action, Lao-tzū is apparently not quite consistent with himself). Thus it is quite impossible to make it identical with the *logos* of Plato, and almost absurd to identify it with the divine *Logos* of the Neoplatonists of Alexandria. But I do not think that the word *way* is the best we can use to translate *Tao*, and this for several reasons. A way implies a way-maker apart from and antecedent to it, but *Tao* was before all other existences. Again, when Lao-tzū speaks of it as indeterminate, as profound, and finally as producing, nourishing, and absorbing the universe, these terms can scarcely be applied to a way, however metaphorically used. Julien says:—"Le sens de *Voie*, que je donne au mot *Tao* 道, résulte clairement des passages suivants de *Lao-tseu*: 'Si j'étais doué de quelque prudence, je marcherais dans le grand *Tao*' (dans la grande *Voie*).—Le grand *Tao* est très-uni (la grande *Voie* est très-unie), mais le peuple aime les sentiers (ch. LIII.)." "Le *Tao* peut être regardé comme la mère de l'univers. Je ne connais pas son nom; pour le qualifier, je l'appelle le *Tao* ou la *Voie* (ch. XXV.)."⁷ Now in the former of the two cases here cited the expression *ta tao* 大道 means, I think, the great course of duty which all men ought to pursue, but especially those who are in authority—the way of the magistrate or ruler; an interpretation which seems to be supported by the rest of the chapter, though some of the commentators seem to be of the same opinion with Julien.⁸ It is to be observed that this scholar translates the words "*ta Tao*" by "la grande *Voie*" but in the same chapter renders the words "*fei tao tsai*" 非道哉 simply by ce n'est point pratiquer le *Tao*." The chapter from which the latter of the above two passages is cited by Julien also seems to require another word

than *way* to translate *Tao*, and the same remark applies to the occurrence of the word in several other places throughout the *Tao-te-ching*.⁹ We may say of the *Tao*, as "*Voie*" or way, that it revolves everywhere; but we can scarcely speak of it as being parent of the universe—the first and highest existence. *Way* or *road* is no doubt, one of the earliest meanings of the character *Tao*, and that which underlies many of its other uses. Nor is it very difficult to trace its progress from the perfectly concrete *way* or *road* through the less concrete *course* or *channel*, and the abstract *line* or *guide*, to the ideal *path* of life taught by philosophers, and the ideal *path* or *course* which universal nature eternally and unchangingly pursues. What Lao-tzu does, as it seems to me, is to identify Nature and her ideal course; and as he could find no more general word whereby to express this ultimate ideal unity, he uses the word *Tao* to designate it, just as a mathematician uses *x* to express an unknown quantity.

In order to appreciate Lao-tzū's system properly, we must substitute for *Tao* a word corresponding as closely as possible to it in width of meaning and vagueness of association. It bears a somewhat close analogy to the *Apeiron* of the old Ionic philosopher Anaximander; but the Indeterminate or the Indefinite is rather an awkward word to be frequently using, and we do not know enough of Anaximander's system to warrant us in substituting the *Apeiron* for *Tao*. In modern times, again, the *Substance* in Spinoza's philosophy, and the *Absolute* in Schelling's, resemble it in many points; but neither could serve as a proper translation. I have accordingly determined to express *Tao* by our word *Nature*, using it in its widest and most abstract sense—"great creating Nature." But I do not wish to be understood as implying that this word corresponds exactly to *Tao*—far from it. I use it simply as in my opinion the nearest approach we can get.¹ So, then, we may say of Lao-tzū's system that it refers all matter and spirit in the universe to one original Nature, from which they both originated, by which they are maintained, and into which they are to be finally absorbed. This is the first general observation I have to make on his philosophy.

Again, Lao-tzū's philosophy is eminently an ethical or rather a "politico-ethical system. All his teachings aim at making man a better individual, and a better member of

⁶ Introduction, p. XIII.

⁷ Introduction, p. XIII.

⁸ See Wu-ch'êng's note to the passage.

⁹ E. g., chs. 16, 14, &c.

¹ There are several passages in the *Tao-te-ching* where Nature could not be used to translate *Tao*; but this may in some cases arise from the fact that Lao-tzu's conception of Nature was very different from ours.

society. Whatever the subject be on which he discourses, there is generally a moral allusion or a moral lesson taught in allegory; and the high value which he assigns to moral excellence above all showy accomplishments deserves our greatest commendation, even though we dissent from his disparaging view of intellectual acquirements. He appeals more to the heart than to the mind—more to the Hebraistic side of our nature than to the Hellenistic (to use Mr. Matthew Arnold's language); and the *Tao-tê-ching* is more a book of skeleton sermons than a book of "reasoned truth." The intellect, indeed, is not only depressed; but is even sometimes spoken of unfavourably, as opposed to the beneficial operation of Nature (*Tao*) on men's hearts.

Further, the system of Lao-tzu is one purely speculative, and *a priori* (in the Kantian sense). There is in it no gathering of facts—no questioning of nature—no rising from particular facts to truths of greater and greater generality. There is, in short, little or nothing of the spirit of the inductive philosophy of modern times to be found in the *Tao-tê-ching*. It "nobly takes the high *priori* road," beginning with the universal cause, and coming down to particular facts; frames hypotheses about nature and morals, and tries to make existing circumstances conform to them. This is a character, however, which it has in common with nearly all early systems of philosophy, and even with some of very modern times. An utterly wrong method we believe it be; but we can easily forgive it in Lao-tzu, when we take into consideration the circumstances amid which he lived, and the nature and amount of the materials at his hand.

The last characteristic of Lao-tzu's teachings to which I shall allude at present is that they are all informed with a genial and sympathetic spirit, regarding man not merely as an individual, and not merely as a member of human society, but also as a citizen of the universe, if I may use the expression. Modesty, gentleness, forbearance, and self-denial are his constant watchwords. He ever inculcates on man, especially in his highest development, a sympathy not only with his fellow men, but also with all the creatures of the earth, and even with inanimate nature. This doctrine results, no doubt, from the

leading idea that all owe their origin to the one all producing, all nourishing nature; and it is a doctrine of which Lao-tzu seems to have been very fond. He frequently alludes to it as the duty and advantage of man to be humble, gentle, and never striving; and he utterly abhors the idea of violence, and the ostentation of superiority. He goes to excess, however, I think, in his notions about a peaceful, non-interfering mode of life; and carries his doctrine of the imitation of Nature (*Tao*) to unwarranted lengths.

Having thus described generally the nature of the teachings of the *Tao-tê-ching*, I shall now proceed to examine them more in detail. In doing so it will be convenient to consider them under the three leading divisions of Speculative Physics, Politics, and Ethics. I must, however, beg pardon of the pale shade of their author for doing so, as I am certain that he would not sanction this division; and at the same time I must forewarn the reader that he is not to think that subjects in his opinion appertaining to these three departments are kept rigorously distinct. Lao-tzu, like Plato and some other philosophers, makes Physics and Politics subordinate parts of Ethics—the grand, all embracing study. So, when reading in the *Tao-tê-ching* about matters which we regard as belonging peculiarly to one or other of these divisions, we must endeavour to regard them from Lao-tzu's point of view—viz., as parts of one universal, all containing nature. If we leave out the important word which I enclose in brackets, and substitute some such word as *yet* or *still*, we find in the writings of a great English poet of the 18th century sentiments very similar to those of the Chinese sage who lived more than two thousand years before him:—

"All are but parts of one stupendous whole,
Whose body nature is, and [God] the soul;
That, changed through all, and yet in all the same;
Great in the earth, as in the ethereal frame;
Warms in the sun, refreshes in the breeze,
Glow in the stars, and blossoms in the trees,
Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
Breathes in our soul, informs our mortal part,
As full, as perfect, in a hair as heart:
As full, as perfect, in vile man that mourns,
As the rapt seraph that adores and burns:
To it no high, no low, no great, no small;
It fills, it bounds, connects, and equals all."

T. W.

(To be Continued.)

THE RELATION OF PROTESTANTISM TO ROMANISM IN CHINA.

NINGPO, September 12th, 1868.

TO THE EDITOR OF THE CHINESE RECORDER:—

Three or four months since, M. Simon, the French Consul at Ningpo, sent a dispatch to both the English and the American Consuls at Ningpo, complaining that in certain tracts printed and circulated by Protestant missionaries the Roman Catholic religion had been aspersed.

The English Consul sent a copy of M. Simon's dispatch, also one of his own, to the missionaries, requesting them to send any answers they wished, that he might lay the whole case before the English minister at Peking.

These dispatches were published in the *North China Daily News*, with an editorial article.

The manuscript which I now forward to you was written with reference to these dispatches and that editorial article for publication in the *Daily News*, but the editor declined to publish it. As the subject is one of general interest to missionaries in China, I send my article for publication in the CHINESE RECORDER, if you think proper.

Yours truly,

M. J. KNOWLTON.

NINGPO, June 27th, 1868.

To the Editor of the North China Herald:—

Dear Sir,—The documents which appeared in your issue of June 13th from the pens of the English and French Consuls at this port, are of no special importance; and I would not notice them, but for the conviction that there is a wrong impression quite current respecting the real relations existing between Protestant and Roman Catholic Missions in China.

If, as I hear was the case, Mr. Fittock's purpose was simply to give information to H. M.'s Minister at Peking, his action appears not very objectionable.

As to M. Simon's onslaught upon Protestant books and tracts published in China, there can be little doubt in most minds that it was a most foolish and uncalled for thing. It is evident from the document itself, however, that M. Simon is not the prime mover in this matter. He is the mere tool of the bishop and priests. May not this then be classed as another specimen of priestly intolerance; or shall we throw the responsibility upon M. Simon, and call it French intolerance, or French "freedom of the press?"

But to the points to notice which I took up my pen. Can Protestant and Romish Missions be prosecuted side by side without coming in collision? In the review of the above documents in the *Herald* of the same date, the

good sense of missionaries is appealed to, as follows:—"To enter into a sectarian controversy is, obviously, to steer so wide of the object for which all missionaries in China should aim, that no man of moderate intelligence and education could be guilty of such folly." "Let all try to inculcate the broad principles of Christianity, without reference to dogma, and some gain may ensue to the cause of enlightenment." It would be most interesting to learn what these "broad principles of Christianity, without reference to dogma," are! And though I lay myself liable to the charge of your reviewer, of not possessing "moderate intelligence and education," yet I must take the position that Protestantism and Romanism cannot be propagated together without frequently coming into collision.

A few examples will illustrate, as well as prove this assertion. Often when the Protestant missionary is showing a Chinese audience the error and wickedness of idolatry, he is interrupted by some person saying, "But you have pictures, and images, and crucifixes, that you worship; why then do you exhort us not to worship images?" Now, what missionary under such circumstances would not be recreant to truth and duty, if he did not show the difference in this particular between Protestants and Romanists, and show too the error and wickedness of the latter in performing such idolatrous worship? Would it not be his duty to show from the Bible that all worship of images, pictures, &c., is strictly forbidden by God's law, and utterly inadmissible, whether practiced by Buddhists, Taoists, or Romanists? Would it not also be his duty to show that the use of offerings, burning incense and candles, praying to and for the dead, using the rosary, practicing celibacy, both by Buddhists and Romanists, are all directly opposed to the plain teachings of the Sacred Scriptures, and to the spirit of Christianity?

Occasionally a native is met who has read the Roman Catholic books, and he refers to the fact that those books are in some respects different from our Protestant books, and instances perhaps that the 2nd commandment of the decalogue as found in our books is not in the Roman Catholic books. This is not a mere supposable case, but a real one in my own experience; and having read the Roman Catholic book referred to, I knew the Chinaman's statement was true. Now, Mr. Editor, as you are very fond of giving missionaries advice, would you advise a missionary in such a case to pass it by in silence, and give tacit sanction to the discarding of God's commandments at will? Is it not the plain duty of the missionary to expose the sacrilege, the abominable wickedness, of expunging from the decalogue one of the direct commands of Jehovah, written by His finger upon tables of stone, and delivered to men amid the impressive scenes and thunders of Sinai? Ought he not to refer the inquirer to those portions of the Bible where the decalogue is given,

and show that in expunging this command the Word of God has been sacrilegiously mutilated, and that too, evidently, with a view of concealing the mutilators' own crime of idolatrously worshipping images?

Again, sometimes a native says, "You say that sins can be forgiven only through the atonement made by Christ; but the priests teach that baptism washes away sins, and by confessing to the priests they are all forgiven." Here again the Protestant missionary is obliged to take issue with the priests, and show from the Bible that the atonement made by Christ was a special arrangement that God in mercy made whereby the violators of his law might obtain pardon, and escape the eternal consequences of their sins; that this plan is perfect, wanting no human merit or external ordinances to make it complete, requiring only repentance and faith in the recipients of its benefits; and that none but God can forgive sins.

Among those who are somewhat acquainted with Romish teachings and practices, Protestant missionaries are often called upon to defend the great doctrine for which Luther contended, and which wrought the reformation, viz., "justification by faith in Christ," in opposition to the Romish dogma of dependence upon doing penance, the observance of the sacraments, going to the confessional, and the like, for justification. He is obliged to show that Christianity consists not in the observance of external rites and ceremonies, which at best are mere signs and symbols, but in purity and benevolence of heart, and holiness of life—a spirit and life conformed to the spirit and life of Jesus.

He is called upon also to show the great error and crime of the priests in withholding the Word of God as contained in the Old and New Testament Scriptures from the people. Sometimes natives say, "You teach one thing, and the priests another; how shall we know which to believe?" The missionary can only appeal to the Bible, and say, "This is the authoritative and infallible guide; try all our teachings by this standard, and if they do not agree with it, then do not receive them." Perhaps one more intelligent than the rest answers, "But your sacred books differ from theirs." "Yes," is the answer, "they do not give you a translation of the inspired Sacred Scriptures, but only compilations from them, and books written by the priests themselves. If they are in the right, why do they not give you the Sacred Scriptures pure and complete? By withholding them, they do you great injury, and commit a heinous offence against God; and they increase their guilt by 'teaching for doctrines the commandments of men.'"

This will amply suffice to illustrate how Protestantism must necessarily come into collision with Romanism, when they are propagated side by side.

But to return to M. Simon's dispatch. He makes specific reference to but two books, and we take it for granted that he selected the

most "outrageous" statements he could find, in order to make good his charges. From one, a geography, he quotes the following exceedingly defamatory sentence, "a small half of the population of France belongs to the Protestant religion." How France must be disgraced in the eyes of the Chinese by this declaration! And how much more disgraced, yea, how utterly degraded must England, the United States, Prussia and Germany appear in the view of the Chinese, when they are informed that a very large majority of the inhabitants of these countries are Protestant—yea, that in fact they are Protestant nations!!

Here a very interesting enquiry arises, viz., where have the Chinese derived the idea that that it is such a degrading, "insulting," and "outrageous" thing to be called Protestants? Have they learned that Protestants are "heretics," "children of the devil," "ignorant of the truth," surely "going to hell," because they are not "within the pale of the Holy Apostolic Catholic Church?" Ah! in such case, it is easy to imagine with what "contempt" the Chinese would look upon France, when informed that the "smaller half of her population belongs to the Protestant religion;" and how "contrary to the dignity of the Emperor Napoleon the first," to have it stated that he reigned over such people! But whence have the Chinese derived all this knowledge about Protestants, and the great stigma that attaches to the Protestant name? Can the bishops and priests, who are so sensitive respecting the reputation of their own church, give us any light upon this subject?

The other book to which M. Simon refers is "Bunyan's Pilgrim's Progress," a book that has been translated into more languages, and had a wider circulation, than any other book in the world except the Bible. It was translated into both the Chinese *vung-li* and the Mandarin by the Rev. Wm. Burns, of the English Presbyterian Mission, one of the best men and best missionaries that have ever labored in China. Recently he has gone to his rest, and missionaries of all denominations mourn his loss. Is M. Simon so ignorant and stupid as to suppose that by any means which he may employ he can secure the suppression of that "immortal allegory?" If so, his dark mind needs one or two more "centuries of progress and enlightenment."

But there is "an engraving representing the Pope in a position most unworthy of him." Every one who has read the "Pilgrim's Progress" (and who that can read English, has not read it?) will at once recall the reference to "giants Pope and Pagan" sitting before their "cave," while the ground around them is strewn with "blood, bones, ashes, and mangled bodies of men," representing the tortures, and death by sword and fire, inflicted upon sincere Christians by pagan and papal powers in former times. Bunyan's account of them at the present day (and this is what is represented in the picture) is as follows:—"I have learnt that Pagan has been

dead many a day" (referring of course only to Europe), and as for the other (giant Pope), though he be yet alive, he is by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." Has M. Simon never heard of Protestants being tortured to make them "recant their heresies," or if they remained incorrigible, their being beheaded, or burnt at the stake? Has he never heard of the "Romish *Inquisition*," and the cruel and fiendish deeds there transacted in the name of Christianity, in order to compel the "heretical" to return to the "faith of the Church?" Has he never heard of such massacres as that of the Waldenses in the valleys of Piedmont, and of the Huguenots in France? If Bunyan's picture errs in any respect, it evidently is in being too mild in its representation.

Another cause of complaint is that an English clergyman remarked, in a sermon before an English congregation, that "either Napoleon III., or the Pope, or the Czar, is Antichrist." If this remark was made, I do not see what the French Consul can do about it. And he should understand, if he has never done so before, that the whole Protestant world, in general, regard the Roman Church as antichristian, and the Pope as Antichrist. They believe that the following passage, in 2 Thess. 2:3, 4, refers to the Pope:—"That man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God." They believe that the Roman is an apostate church—that Christ never instituted such a church; hence that the Roman Catholic Church is not the church of Christ. They regard it as unlike the church that Christ instituted as is the Pope, seated on his crimson throne, with his crown and temporal power, surrounded by cardinals, and with priests and people kissing his feet, unlike Jesus of Nazareth, who refused all temporal power, and proclaimed, "My kingdom is not of this world," who went about also "doing good," and "preaching the gospel to the poor," and called to be his apostles, not doctors and cardinals, but humble fishermen. Some who call themselves Protestant may not endorse all the above, but I believe all true Protestants hold the views above indicated. A Protestant clergyman then, though he may call the Pope of Rome Antichrist, may be excused.

K.

PROCLAMATION BY THE MAGISTRATE OF THE NYING DISTRICT.

NINGPO, Sept. 29th, 1868.

TO THE EDITOR OF THE CHINESE RECORDER:—

I send you a rough translation of a proclamation which appeared in Hangchow some months ago, and has recently been posted up in Ningpo. It forbids the repair of idol temples and the erection of new ones, with the exception of those which are termed native temples, and are used for the worship of the gods of the land.

The proclamation is interesting; but not I fear a *sign of the times*, as at all intimating a growing distrust in Buddhism. The promulgation is evidently distasteful to the magistrates; unless it be that they are in this, as in so many other matters, guided by the amount of bribes.

One important character is written wrong throughout, except in its last mention. The characters 淫祠 "licentious temples" are written except in one place 淫祠 "licentious conversation," manifestly (so the natives tell me) an intentional alteration on the part of the copyists. The proclamations also are posted up in offensive and out of the way localities, where few would care to read them, even should they catch their eye.

Nevertheless, the document is not without interest and importance; and can be appealed to with great effect when arguing that Buddhism, not Christianity, is a foreign religion.

I remain,

Yours very truly,

ARTHUR E. MOULE.

TRANSLATION.

TAI, temporary Chi-hien of the Nying district, has received a dispatch from PIEN, a present Chi-fu of Nying-po department (expectant Tao-tai, promoted six steps in addition to two former honours, in all with twelve mentions for merit), who issues a proclamation for the information of the people in obedience to YANG Fu-tai's dispatch, which accords with MA Fau-tai's decision, received from the Board of Civil Office, after consultation with the President of the Board of Rites on the occasion of a memorial presented by the Censor Wang Shu-jui. The memorial is to the effect that the provinces being in peace but the temples having been everywhere destroyed, no rebuilding nor repairing of the said temples be allowed to be taken in hand.

In the 6th year of T'ung-chi, the 8th month the 13th day of the month, this memorial was presented. On that day the Emperor's will decreed that blocks be cut and proclamation struck off in accordance with this memorial and spread abroad for public information.

The Fu-tai of Che-kiang must cause these words to be communicated to the magistrates both great and small; and copies must be made for all the departments and districts (all of the same purport), in consideration of the above named memorial, which treats of the immediate prohibition of licentious temples, as follows:—

“For the people to worship idols, and assemble for idolatrous processions; for women and girls to enter temples and burn incense; was formerly deemed an offence against propriety. Peace has now for a long time prevailed; but the customs are so debased, that everywhere temples are erected, and the people assemble to burn incense. This custom having come into vogue, soon appear mongrel priests who enter the temples and preach, and deceive the foolish folk; publishing their false religion. The police of the districts and the yamen runners by this means can earn money; and the local magistrates let them alone, and hinder them not. During the conflagrations incident to the war of the rebellion, in the cities and country towns all the temples and idols were destroyed. I [says the Censor] take this opportunity to explain the *li* in these matters. With the exception of temples to the tutelary deities for spring and autumn worship, the erection of temples and moulding of idols should not be allowed. Possibly, the root being destroyed, further troubles will not follow.”

Now the Council, investigating this question, discover that in the 11th year of the Emperor Shun-chi [A. D. 1655] it was ordained that no temples should be erected; and that in the repair of dilapidated temples no enlargement should be allowed. Also in the 17th year of the Emperor Kia-king [A. D. 1813], in accordance with the Imperial will, it was decreed that no women nor girls be allowed to enter the temples and burn incense. Originally this ordinance existed; but, probably through lapse of time, the people have not diligently observed it. Now therefore the soldiers and officers must be assembled, and the chief magistrate of the capital must publish a proclamation couched in clear and weighty language. The foolish people are deceived by words about happiness and woe; no one interferes; they assemble, and erect temples, and mould idols, and worship from time to time, welcoming and celebrating the birthdays of their gods; and so they still increase in number, and erect large platforms and act plays. Night and day there is a hubbub going on; family after family invokes a blessing; the people run excitedly together; the women are enticed by these evil customs, kneel down and pray, and hurry in and out of the temples, simply following the example of others. Then these rascals seize their opportunity, and deceive the people; either by preaching for mere show, or by selling medicine and idolatrous papers; thus secretly they bring in their false doctrines. They burn incense, and teach the people; assembling by night, they disperse at

dawn; they entice strangers to join them; and thus they forthwith create great harm, vitiate the customs, and cause calamities. In fine, there is nothing so evil as these licentious temples.

Now that throughout the provinces there is peace, we must with diligence settle matters. But if we desire good customs, most certainly we must destroy the bad. If we wish to extirpate bad men, we must by all means demolish their haunts. And therefore, according to the Censor's words, the Emperor's decree must be spread throughout the eighteen provinces:—namely, that with the exception of those temples whose deities can in reality deliver from evil and avert calamity, with those which have formerly deserved well of the people, all the others—namely, those not included in the legal list, being already destroyed, shall not be repaired. The offering of prayer in the local temples cannot be prohibited; but the responsibility must rest with the local magistrates. They must diligently inquire; and if there be assemblies and concourses for incense burning, and so forth, they must with sternness prevent it.—Do not listen to the words of your runners; and prevent judgment. Thus perhaps the customs will be amended, and disorder disappear.

We, the Council, in accordance with this, ordain that besides the Emperor's decree, in every department and district inquiry be made, and proclamations be diligently circulated for information.

Accordingly I, the Fu-tai, command scholars, and overseers of temples to know and remember, that if any erect temples, or assemble and worship, or if women and girls enter and burn incense—all being offences against this *li*; from the time of the promulgation of this ordinance, if there be any who erect illegal temples, or dare to repair them, or celebrate idols' birthdays, or collect money and worship, deceiving the people, and lead women and girls to enter and burn incense, and stop all night and pray; as soon as I hear of this, or when information is laid, I determine to catch the ringleaders, and the priests, and the parents of the offenders who should have restrained them; information will be laid before the Chi-hien, who will make inquiries, apprehend, severely punish, and not spare. Now therefore be careful to do as I tell you, and do not offend!

PROCLAMATION BY THE MAGISTRATE OF KU-T'IENT.

CH'EN, *Magistrate of the district of Ku-t'ien &c., &c.*, issues the following prohibitory proclamation for the information of the people:—

Whereas, on the 25th day of the 11th moon of the 6th year of T'ung-chih, a despatch was received by YING, Acting Governor General of Fuh-kien and Chi-kiang, from the Board of Ceremonies, stating that they had through the Censor Wang Shu-jui memorialised the Throne, praying that it might be made illegal for any one to attempt the restoration of the temples in the southern and eastern districts of the Empire that had been burned or destroyed in the recent disturbances, and that they had had the honour to obtain an Imperial Rescript granting their prayer and ordering strict prohibitions to be issued in accordance therewith; and whereas instructions, circulated by the Acting Governor General among the several provincial officers, were received at this Yamen on the 26th of last moon, it is now the duty of the Magistrate, besides communicating his instructions to the officers under his jurisdiction, to issue a proclamation for the information of the people;

Therefore be it known to all within this district, whether literati, elders, scholars or common people, as well as field labourers and shopkeepers, that each must quietly follow his own profession, and obey the laws; and that no one will be allowed to put himself forward as he pleases as a prophet of calamity or good fortune, or to erect altars for sacrifices, or to collect contributions of money, or to hold meetings of the people, or to expound the Classics and preach Buddhist doctrines for his own private gain, or to go about circulating stories and deluding the people, or to burn incense to consecrated effigies.

As for the women, they must remain at home, and not go themselves to the temples to worship. Their fathers and husbands must instruct them, and show them that it is highly improper to go wandering about out of doors, doing nothing.

In some localities, temples have been erected by the villagers to men distinguished for their public merits or private virtues; these will as heretofore be allowed to be erected, but all temples not properly registered will be treated as illicit; and wherever a temple has for some years been quite destroyed and levelled with the ground, it shall be illegal to take any steps towards its restoration. By this means will evil reports be put down, and men's minds assured. The village temples in which the spring and autumn meetings are held for prayer and thanksgiving to the gods of the locality, being strictly according to law, are not prohibited; but such assemblies must not be turned into an occasion for calling

midnight meetings to subscribe money, to preach Buddhist doctrines, or to burn incense. People that disobey will certainly be apprehended and punished; therefore let all submissively comply, and not transgress. A special proclamation!

T'ung-chih, 7th year, 4th intercalary moon, 23rd day. [June 13th, 1868.]

CORRESPONDENCE.

CURIOUS MEDICAL PRACTICE—A QUERY.

TO THE EDITOR OF THE CHINESE RECORDER:—

There is a curious practice adopted, by the people of Hunan and Hupeh, for the cure of certain injuries of a surgical nature.

In the case of a severe wound complicated with loss of blood, fracture of bone, or other injuries of an external kind, particular persons enjoy an hereditary reputation for being able to cure such hurts, and instantaneously staunch bleeding, by the use of what they call the *peh sway sen fu* 白水神符.

Over a bowl of water the operator, who is neither priest nor doctor, traces with his finger certain letters, and the water is partly drunk by the patient, and partly spirted out of his mouth upon the affected place by the dispenser of this magic power.

Men connected with the timber trade, and coming from a particular district of Hunan, called *Sen-tow* 辰州, have a great reputation for success in the use of this charm.

It is customary to give a fee of three thousand cash, more or less, to the operator, but there are some who decline to receive any remuneration for the exercise of this hereditary power.

As might be expected, these men have a host of imitators, who extend the practice for the cure of other diseases.

The character usually traced is 電, with a Sanscrit scrawl enclosed within the straggling character, which is not to be found in the dictionaries. This seems to point to a Buddhist origin for this curious practice.

It is easy to understand how hemorrhage may be sometimes checked by the drinking and spirting of cold water upon a wound. For the water is always used cold, and cold affusions are no strange remedies for such wounds and bruises.

The practice gets mixed up in some localities with Taoism, and its professors use the words *mau san shoh fah* 茅山學法 as their description.

This locality is in Hunan. I am anxious to know whether the practice exists in other parts of the empire, and shall be glad to see answers to this query in this journal.

F. PORTER SMITH.

HANKOW, September, 1868.

SECRET SOCIETIES.

To the Editor of the Missionary Recorder:—

I have lately had my curiosity aroused by learning that there existed in China a number of "Secret Societies" having for their object the acquisition of power. One is called the "Golden Altar Society." I have not yet ascertained the name of any other. I have learned that the members of these clubs strive "by hook and crook" to further the common cause, that is, increase their power. Sometimes they even go the length of evincing a desire to become Christians, with the hope that this will help them along; whether it does or not I cannot say, but of one thing I am sure, it would *not* tend to the advantage of Christian missions. I find few people know anything about these Secret Societies; and being very desirous to learn myself, as well as have others also know about them, I write to your paper in the hope that some experienced missionaries or laymen will elucidate the matter, and help to clear away some of the difficulties in understanding the character of this people which impede the path of

A LEARNER.

The Chinese Recorder AND MISSIONARY JOURNAL.

Rev. S. L. Baldwin, Editor.

FOOCHOW, OCTOBER, 1868.

BIRTHS.

At Kiukiang, Sept. 12th, a son to Rev. E. S. TODD, of the American M. E. Mission.

At Foochow, Sept. 30th, a daughter to Rev. A. W. CRIBB, of the English Church Mission.

The RECORDER for September was sent To Amoy, Swatow, Hongkong and Canton, per Steamer *Douglas*, Sept. 27th.

To Ningpo, per Steamer *Island Queen*, Sept. 30th.

To Shanghai, the river ports, Chefoo, Tientsin and Peking, per Steamer *Miaca*, Sept. 30th.

To America, per P. M. Steamer from Shanghai, October 16th.

CLOSE OF THE FIRST HALF VOLUME.

PROPOSAL FOR THE NEXT SIX MONTHS.

This number completes our first half volume. We wish to express our hearty thanks to our missionary friends, and to the few others who have contributed to our columns, for their efforts to make the CHINESE RECORDER AND MISSIONARY JOURNAL worthy of the place it seeks to fill. We have been able, through their kindness, to present a number of valuable papers on quite a wide range of subjects. While the object with which we set out—"to give the Protestant Missionaries of China a medium of communication on all matters appertaining to their work"—has been steadily kept in view, we have at the same time been able to present papers bearing on Chinese history, philosophy, customs, government, &c. &c. We have other valuable papers in hand, and the indication is that we will be well sustained in this respect.

We are glad to state that we have been able to give full attention to our own especial missionary work, and that the paper has been no hindrance in this respect. Such a paper needs but little editing; and a glance over the past numbers will show that it has had but little. What we have been able to do in the matter, however, has been to us a source of pleasure; and often, in fact, a sort of recreation from our other work.

We hope that the friends who have aided us in the past will continue to do so, and that many others will employ their pens for the benefit of our columns.

We now propose to receive new subscriptions for the remaining half volume, embracing the numbers from November to April, inclusive, at \$1 for the six months; and we shall be pleased to receive a large number of new subscribers on these terms. We are frequently applied to for back numbers, but we cannot supply them. With the exception of the July issue, of which a larger number

than usual was printed by mistake, we are unable to furnish back numbers. We shall endeavor, however, to have a full supply of the November number; and if new subscriptions are promptly sent in, we will be able to print all that are called for of the subsequent numbers.

Our publishers are entitled to our thanks for their kind attention to the details of the work, and for their patience with bad manuscripts. They have not been able to secure the kind of paper they wish, but have sent for a supply which may soon be expected. We hope that our paper will prove more useful as the months roll by, and that at the end of the year no subscriber will feel that he made a bad investment when he paid two dollars for our first volume.

SLIGHTLY MIXED.

In a recent number of the *Missionary Advocate*, the following extract is given from a letter written from St. Petersburg to a paper in Paris:—

St. Petersburg, May 3.

You are aware that Russia keeps up at Peking a religious mission, which dates from the seventeenth century, and its origin is curious. A detachment of Cossacks having ventured as far as Amoor were surprised and made prisoners by the Chinese troops. They were taken to the capital, and by the orders of the Emperor were there retained as hostages. A corner of the city was allotted to them, and also wives, houses, and means of subsistence. The Russian government claimed to be allowed to provide them with a priest of their Church, which was granted; and such is the origin of this mission. Gradually it became enlarged. The one clergyman ascended to the position of an archimandrite, and had other priests under his direction; subsequently he was permitted to bring a few laymen to learn the Chinese language, and an astronomer to make calculations as to the movements of the heavenly bodies; a doctor to take care of the health of the little colony, more Cossacks to protect it, and, finally, several wagon loads of goods from Khiakta to supply its wants, which the Chinese purveyors could not provide for. And so it continued until the arrival of General Ignatieff

in 1860. He was the first envoy of the Czar to China, and did some service to the French in their remarkable expedition. Since that time the diplomatic has been separated from the religious mission.

This colony has become completely Chinese, and its members differ from the other inhabitants of the city of Peking only by their religious faith, which remains uncorrupted, thanks to the constant presence of their priests. But they play a really important part in relation to the Chinese government, because they are protected and urged on by the Customs Department, which is administered chiefly by the English. The two leaders in this affair are Mr. Wells Williams, the United States *Chargé d'Affaires*, and M. Sherashevsky, a Pole, who has become Protestant. The two principal sects are the Methodists and the Anglicans.

Now this last paragraph is so decidedly muddled that it instantly called to mind the lines produced by Foote, the comedian, to test a certain person's power of memory:—

"So she went into the garden to cut a cabbage leaf to make an apple pie; and at the same time a great she-bear, coming up the street, pops its head into the shop. What, no soap? So he died, and she very imprudently married the barber; and there were present the Piciniunies, and the Joblillies, and the Garyulies, and the great Panjandrum himself, with the little round button at the top; and they all fell to playing catch as catch can, till the gunpowder ran out of the heels of their boots."

We regard this as a strikingly "parallel passage" to the paragraph of the St. Petersburg letter quoted above, and to divers other paragraphs that appear from time to time in Europe and America in regard to matters in China. Between these two, it is difficult to say where the palm for lucidity of expression and congruity of sentiment should be bestowed.

We should be glad to be informed by some of our readers at the capital as to the protection afforded to the Russian colony by the Customs Department, and especially as to what the former is "urged on" to by the latter. We are also anxious to know in what affair Dr. Williams and the Rev. Mr. Schereschewsky are leaders. Have they assumed the leadership of the Russian Colony? Or do

they lead the Customs Department in "protecting" and "urging on" said colony? We further inquire with deep interest in what body it is that "the two principal sects are the Methodists and the Anglicans?" Has the Russian colony abandoned its faith in the Greek church, and divided between the two sects mentioned? Or is the Customs Department composed of members of these sects, Dr. Williams being the leader of the Methodists, and Mr. Schereschewsky of the Anglicans? Our friends at Peking have not thus far kept us very well posted on matters occurring there; and it is possible that these ecclesiastical and official changes have transpired without our notice.

On the whole, we think the paragraph will be most likely to be "straightened out" by being referred to the famous Western debating society, which debated for three weeks the question, "where does the fire go, when it goes out?" and then decided it in the affirmative.

Since writing the above, we have noticed the following paragraph in several of our American exchanges:—

The *Spirit of Missions* makes the following mention of the important service which Mr. Burlingame, the late United States Minister, has rendered in China: "Through his influence an American geologist was employed, who has demonstrated the great extent of their coal mines. Wheaton's 'Elements of International Law' were translated into Chinese by Dr. Martin, an American missionary, and adopted as a national text book by his advice. The first grant for a submarine telegraph, connecting the treaty ports from Canton to Tientsin, was made to him, by which the trade of China was increased from \$82,000,000 to \$300,000,000. He warmly favored the commission which two years ago was dispatched to Europe, and the establishment of a university for the cultivation of the sciences of the West, and has been an ardent supporter of the great cause of missions, which has done so much for civilization and for commerce, as well as for Christianity.

We should like to know the particulars concerning the "submarine telegraph" here referred to. People on this side of the world

do not seem to know much about it; and yet its effects have been very wonderful in increasing so vastly the trade of China, if we may believe the paragraph we have quoted above. Perhaps it is not intended to assert that the telegraph has had this effect, but that the "grant" made to Mr. Burlingame has secured this wonderful increase of trade. There may be some subtle influence connected with such a grant that has diffused itself through all the channels of trade, and silently quadrupled the number of dollars employed, but we confess that we are unable to comprehend it.

Some of the recent American papers bring us the following summary of Mr. Burlingame's "acts" in China:—

The acts of Mr. Burlingame in China, are (1) preparing the draft of the co-operative policy; (2) construing doubtful points in treaties in the interests of China as well as of America, and for the benefit of mankind; (3) opposing the "concession doctrine," by which land would be yielded to different treaty ports, and China disrupted; (4) excluding privateers from Chinese waters; (5) making peace between England and China; (6) preserving peace between England and America; (7) inducing the Chinese government to employ an American geological brother, Pompelly, who has demonstrated the great extent and superior coal mines of North China; (8) procuring the translation of "Wheaton on International Law," by Rev. Dr. Martin, an American missionary; (9) the opening of a college, of which the venerable Seu-ki-on, the eulogizer of Washington, is the Chinese, and Dr. Martin, the foreign head; (10) being the great friend of missions, so that they have advanced from the South far beyond the "Great Wall," and among the nomad tribes of the vast Mongolia; (11) securing a submarine telegraph, connecting the treaty ports from Canton to Nintsing; (12) securing the introduction of hundreds of foreigners into the Chinese civil service; (13) having the tonnage dues of the empire appropriated to erecting light houses.

Now, in regard to all this, we have to say, (1) that we presume that Mr. Bruce, if liv-

ing, would hardly concede the entire honor of preparing the draft in question to Mr. Burlingame; (2) that he would be a very wonderful man who could construe all the doubtful points in the treaties, so as to always subserve the interests of both China and America, and secure the "benefit of mankind;" (3) that Mr. Burlingame is not entitled to the sole credit of opposing the "concession doctrine," and that it is not entirely evident that the prevalence of that doctrine would have resulted in the disruption of China; (4) that the exclusion of privateers from Chinese waters can hardly be attributed solely to Mr. B.; (5) that we should like to see the records of the making of peace between England and China by Mr. B.; (6) that it will surpass the wisdom of any resident in China to fathom the assertion that he preserved peace between England and America; (7, 8, 9) that we have no reason to doubt that Mr. B. had considerable agency in the matters referred to; (10) that the idea that missions have "advanced from the South far beyond the Great Wall," because of Mr. B.'s being "the great friend of missions," is simply preposterous. While we believe that Mr. B. always endeavored to fulfill the duties of his office in regard to missionaries, as well as to all other classes of American citizens, we have never been made aware of anything that should entitle him to the designation of "the great friend of missions;" (11) that we are glad to hear that the submarine telegraph is "secured," and that we have little doubt under the circumstances that *Nintsing* will be found a fine terminus for the cable; (12) that if Mr. B. is to have the credit of introducing hundreds of foreigners into the service of China, it is somewhat surprising that there is so small a sprinkling of Americans among them; (13) that we have supposed heretofore that others besides Mr. B. were concerned in getting the *promise* of the appropriation of the tonnage dues to the erection of light houses, and that

we hope to see the light shine from some of these luminaries in the course of the next decade.

Finally, we wish to express our utter disgust, as an American, at nine-tenths of the articles that come to us in the American papers about Mr. Burlingame and his mission. One would imagine from the utterances of the *New York Tribune* that China was the most civilized and progressive nation in the world; and too many other leading papers speak in the same strain. "China has entered upon a new era." To our certain knowledge, if the papers are to be believed, China has entered upon at least four separate and distinct new eras within the last ten years. Now, what is the use of all this nonsense? The present Chinese embassy is undoubtedly a good thing—for Mr. Burlingame. It may have a good influence in opening the way for something useful to follow. But if the new treaty with America is a specimen of its work, we judge that it will do but little for the cause of progress. The provisions that Chinese shall not capture Americans, and carry them off as coolies; that the American government shall not allow the Chinese in America to be persecuted for their religion's sake; and that China may have Consuls at American ports; are all very well as exemplifying the aptness with which the Chinese make logical deductions in their own favor from the past treaties, and as showing how well they are becoming posted in "international law;" but as for any practical usefulness, the new treaty might as well have been unwritten.

We say this not at all with any feeling against Mr. Burlingame, whom we highly respect; but because we are tired of seeing so much rhodomontade about "new eras," "progress," "enlightened civilization," &c. &c. China will have a "new era" when she is thoroughly converted to Christianity, when her territory is chequered with railroads, her foolish notions about Fung-shui eradicated, and the masses of her people brought from the darkness of sin and heathen superstition into the light of the gospel. Until there is some general movement in this direction, we may as well cease to talk about "new eras."

THE MEDICAL MISSION AT CANTON.

Report of the Medical Missionary Society in China. For the year 1867. Canton: 1868.

We have just received, at rather a late date, a copy of the above Report. The Society has two hospitals at Canton, and dispensaries at Shiu-hing, Wu-chau (in Kwong-si), Pok-lo, Shik-lung, Tung-kun and Tai-ping. The total number of out-patients for the year was 49,595; of in-patients, 472; of operations, 980; of vaccinations, 600. The expenses of the hospitals in Canton were \$1,316.04—the receipts \$1,810.48; leaving a balance of \$494.44.

Owing to Dr. Kerr's absence, Dr. Wong had charge of the hospital for nine months. At the Annual Meeting of the Society, Dr. Kerr bore high testimony to Dr. Wong's skill in the performance of numerous dangerous operations, and exhibited 17 specimens of urinary calculi removed by Dr. Wong while he was in charge of the hospital. D. B. Robertson, Esq., H. B. M. Consul, who was chairman of the meeting, added his testimony to the importance of Dr. Wong's services, and said he "would repeat, what he had said on former occasions, that he believed missionaries, and especially medical missionaries, to be the great arm of civilization, and although this fact may not be acknowledged now, it will in future time be fully recognized."

The chief diseases of the in-patients were—chronic ophthalmia, 40; opacity of cornea, 31; cataract, 27; entropium, 19; urinary calculi, 24; gun-shot wounds, 10; opium smoking, 60; ulcers of the leg, 28; dropsy, 11; chronic bronchitis, 11; general and local rheumatism, 27.

The number of surgical operations was over 900, including operations for entropium, 231; for pterygium, 54; for phymosis, 10; for necrosis, 84; opening boils and abscesses, 181; tapping hydroceles, 21; extraction of teeth, 28; excision of tumors, 25; lithotomy, 18; lithotritry, 2.

The operations for cataract were performed by the senior pupil, and most of the minor operations by him and the other pupils. The operations by lithotomy and lithotritry must have required the greatest surgical skill. With two exceptions, the persons operated upon recovered. In one case, an unexpected hemorrhage suddenly carried off the patient; in the other, owing to the extreme weakness of the patient, a favourable result was scarcely to be hoped for, but a

fatal issue could not have been avoided without the operation.

We quote the closing paragraph of the Report:—

"Religious services have been conducted by Rev. Mr. Preston. Every morning a portion of Scripture is read and explained, a hymn sung, and the service ended by prayer. The patients and their attendants, with all those connected with the hospital, are expected to attend this service. On prescribing days, a discourse on some scriptural subject is delivered to the out-patients, and on Sundays a regular service is held in the chapel. By means of preaching, distribution of books, and kindness to the sick and their attendants, the truths of the Christian religion are presented to all those who come to the hospital, and many of them carry away with them some knowledge of the gospel, and a favorable impression with regard to the new religion which aims at nothing less than entirely supplanting the idolatrous and superstitious practices of the people."

The Report of Rev. R. H. Graves, M. D., in regard to the dispensaries at Wu-chau and Shiu-hing, contains an account of a singular congenital deformity of the hand, and of a very remarkable (and remarkably ridiculous) instance of Chinese surgery in a case of scrotal hernia. The dispensary has done a good work in vaccinating children, and spreading a knowledge of vaccination among the Chinese. Mr. Graves says:—

"Religious instruction has been given by me and my assistants to those visiting the dispensaries, and tracts have been taken by many of the patients to various parts of the country. Of those baptized during the year, three were brought into contact with Christian truth by visiting the dispensaries for bodily healing."

The Report has cuts representing specimens of urinary calculi, and the deformed hand above alluded to.

Among the contributors, we notice the Governor General, who gave \$200 to aid the hospital.

Every additional report that comes to hand strengthens our conviction of the great importance and utility of medical missions. We have now noticed the work for 1867 of the missions at Peking, Swatow and Canton. We had a glance, early in the year, at the report of Dr. Carnegie, of Amoy—which was interesting and encouraging. We know, too, that Dr. McCartee at Ningpo, Dr. Smith at Hankow, and Dr. Maxwell at Ta-kao, are carrying on medical and surgical work successfully, but we have seen no reports of their work for the past year.